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The Student volunteer





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# The Student Volunteer

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## SOCIOLOGY IN THE MISSIONARY'S PREPARATION.

BY REV. J. W. CONKLIN, A. M.

The light obtained through a recent study of sociology, thrown upon an experience of nine years as a missionary in India, inclines me to earnestly advise those preparing for a similar work to furnish their mental and spiritual cameras with sociological as well as theological lenses. Let me give some of the reasons for this advice.

1. The true aim of missionary effort is more readily grasped when the sociological point of view is taken. Of course the Bible is the handbook of missions, but we are all prone to read our Bibles more or less one-sidedly. The evangelization of the world in the sense of the volunteer watch-cry is a plain project of our King. But desirable and tremendous as is that project, it does not compass heaven's whole idea for earth. An early missionary, John the beloved, heard great, prophetic voices in heaven, saying: "The kingdom of the world is become the kingdom of our Lord and of His Christ" (R. V.). When the kingdom becomes His, all the states will be Christian, all the religions Christian, the schools and colleges, shops and banks, customs and laws Christian. The nations are to be disciplined, to be taught to observe all things commanded by the Lord of the kingdom. His followers are holding up this ideal for the United States of America, yea for Christendom, and struggling in divers ways to make it a reality. Those working in heathendom dare not aim lower.

Moses and the prophets, Christ and the apostles, were

certainly evangelizers, but they were more. They brought their teaching and influence to bear upon social relationships, family, educational, industrial, political and ecclesiastical. This goal is emphatically marked by Christian sociologists. Missionaries need to keep it in view. They have worked towards it, sometimes unknowingly, but it is far better to do so intelligently. It is well for the neophyte to know at the start what an experienced missionary recently wrote: "Preaching the gospel is the easiest part of our task." Another missionary, Rev. James S. Dennis, D. D., in recent lectures, happily soon to be published, calls this "the dawn of a sociological era in missions," and enumerates among other objects of missionary effort, already partially become results, "the creation of a new public opinion, the establishment and development of education, the development of Christian literature, the cultivation of the philanthropic spirit, the awakening of new national aspirations and new ideals of government." He quotes the following inspiring sentence from that far-seeing leader of missionary sentiment, Dr. R. S. Storrs:

"If, therefore, Christianity be a religion coming from God, and designed for the world, it must have for its final magnificent function to benefit peoples, as well as persons; not merely to sequester from barbarous wastes occasional gardens, bright in bloom and delightful in fragrance, but to refashion continents; not merely to instruct and purify households, but to make the entire race, in the end, a household of God."

2. Sociological study will tend to produce steadiness and balance in the missionary and prevent many uncomfortable blunders. The first year of foreign service is usually spent in studying the new language, getting accustomed to new hours for meals and theorizing on questions of mission policy. This latter business is fraught with peril. He is not advanced enough to work off by practical exercise in the field the effect of his mighty cerebration. He is almost certain to break out with a violent eruption against some established rule or practice. It may be a regulation concerning the wearing of the hair, the binding of the

feet, caste, temperance, or co-education. His senior fellows look for this outbreak as a mother for measles on her child. They remark to the effect that when he knows more he will know less. But at the time it is a very serious experience to him. The study of sociology would help him to understand his native social order, of which many are very ignorant, and to grasp the differences in the new order which envelopes him. That study would show the need of patience and deliberation; for the evolution of the best social conditions has been a slow, weary process. Our nation's experience with Negro and Indian shows the fatality of seeking to herd and handle men like infants or sheep. Dr. Dennis well says, "reforms cannot be stampeded," and adjustment to new environments must be gradual.

3. The proposed factor in the missionary's preparation will also give him a system by which to study the people of his new charge. To know a foreign people is a far greater accomplishment than to acquire their language. They cannot be known if studied simply as individuals. Their social relationships must be understood. What is the man's family to him, what his caste, his employer, his priest, his king? That the missionary must keep his eyes open goes without saying. But open eyes are not enough. A trained brain must tell the eyes where and how to look. For this, system is all important. Henry Ward Beecher tells us that he studied phrenology, not because he believed it all, but because he wanted a system to use in studying men from the outside. He held that it aided him to form correct judgments of ability and character at sight. Some missionaries collect and study the coins of the country, simply to stimulate and aid them in obtaining a knowledge of history. Sociology shows us the fountain head of society and how from it the various streams may be followed. It aids greatly in the tracing of effects to their proper causes and in rectifying many mistakes made by careless observers. The most suggestive and simple outline of such a system that has come to my knowledge is in the sociological notes by Dr. S. W. Dike in the "Andover Review," March, 1886, p.

315. I would that such a method of study had been mine during my stay in the midst of India's hoary institutions.

4. Sociological knowledge will also qualify the missionary to use existing social relations strategically in seeking to make converts to his faith. Dr. Dike in the notes above referred to says: "Just as far as it [human redemption] passes beyond its earlier and rudimentary work of making converts, it necessarily begins to deal with men as social beings." But he would be the last to deny that men are also to be sought and gathered as social beings, that every social tie,—family, industrial or tribal,—is a string to be touched by intelligent, Spirit-guided Christian fingers to bring forth gospel music for the marching of new recruits. How much is made in the Old Testament of the family, including servants, and of the tribe and nation. How frequently our Lord invites men by classes. The early missionaries to our ancestors in Western Europe gathered their thousands into the church partly by a masterly management of social bonds. In India the people turn to Christianity largely by families and villages. It is believed by many that caste, so long a hostile fortress impeding the progress of the king's army, will yet become a mighty recruiting agency. Probably far too little has been made of these social relationships in seeking converts. A family or a village is often approached at the wrong end. Each is a small monarchy but the honor of the monarch is too often forgotten or trampled upon. Those who are working for Christ intelligently among the lower classes of our cities are learning the importance of finding out and recognizing even the social functions of the "gang" or the constituency of the "boss." The study of sociology will help us to become "wise as serpents" in "winning souls."

5. It will also prepare for more definite and effective service in reforming evil customs, laws and institutions. Very few will deny that it is intensely Christian to seek to abolish the "rations" system by which our own Indians have been pauperized, the infant marriage customs of India and judicial examination by tor-



ture in China. The missionary wherever he goes will find bad family life, bad business morals, and bad politics as well as bad religion. To erase a blot upon an educational system, bring about reform in the treatment of prisoners, or influence legislation, to diminish rum selling or body selling, may hasten the coming of the kingdom more than the proselyting of a thousand individuals.

In initiating and advancing such reform measures he should know the methods that have been indicated by at least partial success. He needs to learn even by mistakes made in more forward civilizations. But even this is not enough. He must be able to compare the conditions of various peoples in order to know what changes in time and manner of procedure are advisable. Such questions as those of labor and capital, marriage and divorce, crime causes and punishment, the rights of women and children, and the relations of church and state, are not provincial. They will press for solution in every land. If we believe in and pray for the Christian solution of them we must be qualified so far as possible to aid in the processes. If, to quote Dr. Dennis again, "Christian missions in the light of history are the social hope of the world," let us be furnished with a Christian dynamic sociology that shall make us forceful agents in changing that hope to glad fruition.

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## THE CONDUCT OF MISSIONARY AFTER-MEETINGS.

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HENRY W. LUCE.

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That God's work in foreign lands is suffering for want of funds is an undenied fact. That volunteers stand on a vantage-ground for financial influence is a fact equally evident. More and more the relation of these two facts is being recognized in the hearts and the lives of volunteers, as is evidenced by their financial work last year and plans for this year already under way. It is significant that the rise of the Volunteer Movement should have been preceded by a marked awakening for service

in the hearts of young people throughout the Christian world. These are related, not isolated, facts. Young lives are going; young lives must be giving, and, most naturally, those preparing for service in the lands beyond are turning with their burning, expectant messages to those already entering into the service at home. Many volunteers are doing this, seeking, and even making, opportunities to carry the mission appeal to the young people of our churches. Blessing has attended their work, and much interest has been awakened. But often much of this interest is soon dissipated and fails of accomplishing actual, tangible results, largely because it receives no practical direction. To meet this difficulty experience has shown that it is wise to arrange for an informal, practical conference to follow the meeting. Those who have charge of the more formal meeting should arrange for the details of this conference. Note carefully the following points:

I. *Time.* In the case of a young people's *rally*, the conference should come immediately at the close, held in a side room or in a corner of the audience room. In the case of an *individual meeting*, where church service follows immediately, such conference may be held at the conclusion of that service. Twenty minutes is sufficient time and it is well to state the limit exactly.

II. *Personnel.* In the case of a *rally* the conference should consist of the Presidents, Chairmen and members of Missionary Committees of all societies represented, and such other interested members as desire to remain. Every society should have at least one representative, whether officer or lay member. In the case of an individual society, conference should consist of officers, members of Missionary Committee, and others especially interested. Special invitations should be given to all officers and members of Missionary Committees *previous* to the meeting, and announcement of the conference made at the meeting.

III. *Practical points* to be briefly but clearly emphasized:

I. *Literature.* This gives working material and is indispensable. Without access to sources of missionary information,

no society can hope to maintain strong missionary meetings and through them to awaken vigorous and abiding interest. This requires the first attention of the Missionary Committee. Emphasize it strongly. Suggest (1) *definite books*, pamphlets and leaflets (see VOLUNTEER, March, '95 and Movement's Book Catalogue); (2) definite *plans for securing books*, viz: individual members of society and church solicited for specific books, or shares in a book; co-operation with Sabbath-school or Librarian of Sabbath-school; appropriation from society's treasury, etc.; (3) how to get books used: Committee themselves first read them and mark them; give them to others, calling attention to marked passages; plan topics for meetings to necessitate reading at least part of a book; place books on a prominent shelf, labeled "Missionary Alcove;" refer to alcove in meetings.

## 2. *The Missionary Meeting.*

(1) *Pray and plan in advance.* This is essential—the main secret of a successful meeting. Form Missionary Committee into a Prayer Circle, meeting at regular intervals (say once a month) to pray for the heathen lands, the missionaries, their converts, the Committee's own work and the society—deepened interest and increased giving. (2) Have definite plan—a "fact" meeting, a "field" meeting, a "topical" meeting, *i. e.*, "China's Opium," "Africa's Slavery," "India's Widowhood" (for topics, see "The Missionary Pastor," 75 cents). For "fact" meeting, take facts (see Volunteer Leaflet, No. 1), write each selected fact on separate slip of paper, give them to various members beforehand with requests to pray over them during week and then make them the central thought in their remarks at meeting. (3) Have leader meet with Committee in the prayer circle. Pray and plan together. (4) See that several are especially prepared to take part. (5) Take great care in selection of hymns and other details. (6) The spirit of prayer should prevail throughout the meeting. This omitted, the best planned meeting will fall resultless; this regarded, deeper interest, power, action. (See Speer's "Prayer and Missions").

3. Talk over "giving" and try to map out a plan of "systematic giving" which shall fit their conditions and the policy of their Boards; urging particularly setting a definite sum and supporting some definite work.

4. Suggest that they ask their pastor to preach some special missionary sermons. The lives of some missionaries like Livingstone, Neesima, Mackay, Paton, etc., furnish exceedingly fine settings for bringing out living truths. If the demand comes from his young people he will surely respond, and doubtless be glad of the suggestion.

Now they will begin to see that there *is* something for the Missionary Committee to do. Impress upon them the importance of their work, its reach, its scope. Show how often it is regarded as unimportant. In a special conference held at the close of a young people's *missionary* rally in one of our large cities to consider practical methods, out of forty remaining only one was on a Missionary Committee; in another similar conference only two out of sixty. These are sadly significant facts, they show only too clearly that, frequently, most uninterested members compose the Committee. Too often we have known the Committee to consist of those left over from appointments to other committees. Such things ought not to be, must not be. Use the interest you have aroused, use it to secure reform; direct it into practical channels. Magnify their calling for them. Show them that their church is but the base of operations; the world is their field. Make clear that *their* sphere is world-wide, that *their* work touches the ends of the earth. Then so many of our missionary talks will not pass away with the hour, and the *home-part* of a *world's* evangelization will be growing from strength to strength, until finally all the money and workers needed will be secured.

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"Men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it, these are the men we want." — *Adoniram Judson*.

## THE MONTHLY MISSIONARY MEETING.

## OPPORTUNITIES FOR MISSIONARY INVESTMENTS.

1. A brief Bible reading, including such passages as 1 Chron. xxix. 14-17; Hag. i. 3-11; ii. 6-9; Eph. v. 15-17; or 2 Cor. ix. alone, might well begin the hour.
2. Ask a clear thinker to be prepared to prove the logical necessity that the Christian is under to hold his entire property, whether it is a mite or a million, as a wise steward of the Master who has bought him with His own precious blood.
3. Let a second speaker set before the audience the wealth of the Christian church, as gathered from the latest statistics found in your library. Chapter XV. of Strong's "Our Country" will suggest a method of treatment, and if no later statistics are available, those for 1890, connected with his diagrams, may be useful.
4. A third student may briefly treat the topic of unwise investments of money. A vivid picture may be made up from the facts of chapter IV. of "Which House?" (price 15 cents. See review of it on page 159), or from "Facts and Tracts" in the VOLUNTEER for March, 1895.
5. The strongest available speaker should be reserved for the topic proper. He should show the great need for money in mission fields. If desired, attention may be directed to this need in city, home and foreign missions; or, if preferred, the entire time may be given to the work among the 900,000,000 of the unevangelized abroad. Perhaps the best and latest graphic statement of these needs may be found in "Which House?" named above.
6. If desired, this topic may be presented, as at a "Fact Meeting," by a large number of students, to each of whom may be given one of the striking quotations found on the maps of "Which House?", chapter III. If an impression is created, propose that some definite piece of work be supported.

# The Student Volunteer

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MOTTO FOR '95-'96. "LIVE MORE WITH CHRIST, CATCH MORE OF HIS SPIRIT; FOR THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS, AND THE NEARER WE GET TO HIM, THE MORE INTENSELY MISSIONARY WE SHALL BECOME."—*Henry Martyn.*

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Many a missionary has regretted, after reaching the field, that his attention had not been called to the importance of a knowledge of Sociology in its relation to his future work. For this reason Mr. Conklin has been asked to prepare our leading article, a task which his long experience in India and his later work as instructor in Sociology and Missions in the School for Christian Workers at Springfield have enabled him to perform with much profit to every reader.

Mr. McGarey's pungent account of Geneva's success will be an incentive to other bookless institutions. We venture to add that the missionary library can be still further enlarged by adopting a similar plan during the summer vacation. Try it.

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Our former traveling secretary, Mr. Luce, gives very practical assistance to those who have missionary "After Meetings" in charge. His suggestions are definite and have been successfully tested. "If ye know these things, blessed are ye if ye do them."

We have received, too late for review in this issue, a volume which American students, and especially volunteers, ought to read. Its title, "Make Jesus King," is the cablegram sent by Japan's first summer school in 1889 to Northfield, whence it reached Scandinavia and proved a bugle-call to rally European students around the standard of Christ. It is beautifully printed and contains within its 340 pages the cream of the Liverpool International Students' Missionary Conference, which is working so powerfully across the sea. For spiritual uplift, missionary fire and world vision, it is almost unsurpassed. No man or woman connected with the College Associations or Volunteer Bands should fail to secure it. It can be had at the office of the Movement, 80 Institute Place, Chicago, for \$1.50, postage prepaid.

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Volunteer history is making very rapidly during these months. Hard on the heels of the Liverpool Conference came the quickening on the Continent of which Mr. Fraser will probably tell us in the June VOLUNTEER. The March issue of the *British Student Volunteer* brings us news from Lovedale,—the "University of Africa," located in Cape Colony,—to the effect that forty-one of its 664 young native men and women have signed the declaration of the Student Volunteer Missionary Union. And now comes from India in a letter from R. P. Wilder this brief but most significant statement: "On March 2d and 3d, in the city of Madras, a very important committee meeting was held. The Madras Presidency was represented by Rev. J. H. Maclean and Raymond J. Davis; Bengal was represented by J. Campbell White and Crayden Edmunds; the North West Provinces by John N. Forman and W. A. Mansell; the Punjab by A. H. Ewing; and the Bombay Presidency by Max Wood Moorhead and myself. Mr. John R. Mott was present. After much prayer and thought it was decided to organize the Student Volunteer Movement of India and Ceylon. Psalm xlv. 3. You will remember this new Movement in prayer I am sure, and please get others to pray." We are confident that our volunteers will need no urging to induce them

to remember in the morning watch this marvelous beginning in India. Wilder, White, Forman, Moorhead and Davis are already widely known among our colleges, and hence the personal tie, as well as that due to the intrinsic importance of the case, will compel to earnest supplication.

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The summer schools are among the most important factors in the religious and missionary life of our colleges. Their existence and multiplication, therefore, are a gratifying sign of progress. This year eight, two more than have heretofore been held, will convene, the dates and locations being noted below. Full details concerning them can be found in the announcements of the International Committee of the Young Men's Christian Association, 40 East 23d Street, New York, and of the International Committee of the Young Women's Christian Association, 1004 Champlain Building, Chicago.

The Missionary Institutes connected with these Schools are of the utmost importance. It is a conviction of a few Association presidents that the Missionary Department of the Association has not been enough emphasized, especially since the development of the educational work has made it possible to add so largely to the effectiveness of the Association program with so slight an expenditure of force. Matters connected with the special work of volunteers also require such opportunities of consultation and instruction. Without going into details, it may be said of all of them, that secretaries will be in charge, and that the topics taken up will be those of greatest interest and value. Practical, informal discussions will be a helpful element of the Institute, and to add to the usefulness of these hours, missionaries or secretaries will, in some cases, be on hand to give advice both during and after the sessions. These interviews have been to many moments of the highest privilege, and have exerted a deciding influence upon their lives. A still larger number of men will be blessed by the Life-Work Conferences which are to be strongly manned by missionaries and other prominent workers.



In making up a delegation from any institution, see to it that at least one strong student is appointed to attend the Institute meetings. If expense is urged as an argument against it, let the volunteers make it their special duty to see that in some way the money is secured, as the missionary interest in the colleges will very largely depend on such representation. Do not postpone for a week, even, the agitation of this essential matter.

## STUDENT SUMMER SCHOOLS FOR 1896.

*College Young Men's Christian Associations:*

Cazadero, Cal.,	May 22-31.
Lake Geneva, Wis.,	June 19-28.
Knoxville, Tenn.,	June 19-28.
Northfield, Mass.,	June 26-July 5.

*College Young Women's Christian Associations:*

Asheville, N. C.,	June 12-22.
Mills College, Cal.,	June 19-29.
Lake Geneva, Wis.,	June 30-July 9.
Northfield, Mass.,	July 10-20.

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## HOW GENEVA COLLEGE SECURED A MISSIONARY LIBRARY IN TWO DAYS.

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W. P. MC GAREY.

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We have been asked to tell about it. The Volunteer Movement found Geneva—about 150 students—without volunteers, missionary interests, or missionary literature, except the life of Paton. Two delegates were sent from the college to Detroit, where one of them volunteered. Soon after Detroit, a second student, who had been reading Horsburg's "Do Not Say," given him by a friend, was led to volunteer. A third and fourth soon followed, and on April 1st, '94, these four organized for work. Concerning the method, enthusiasm said, "Do personal work," and the band constituted itself a committee of the whole to talk

missions. Zeal suggested, "Organize a missionary study class among the students," and it was done. Personal experience and sober judgment said, "Build permanent future interest on disseminated missionary intelligence. Get a missionary library and have it read."

How was it to be done? A list of twenty-five books on different countries, historical, biographical, etc., was made out from the Movement's catalogue of publications (which see). Opposite each book on the list was entered the mailing price, and opposite this was left a space for the signature of any one who wished to become responsible for the purchase of that particular book. A member was chosen, deep in whose heart was the conviction that "ignorance is criminal" and to him the list was given with the understanding that the Volunteer Movement,—one of the most significant of the century,—would hold him responsible for placing a missionary library in Geneva. Two days later he reported that every student, professor and friend of missions within reach had been solicited and that not twenty-five, but thirty-five volumes had been pledged to start with. These were secured and placed in an accessible place, or distributed at the regular weekly missionary meetings. Fruitage was inevitable. Students would remark, "Have you read Pierson's 'Crisis of Missions'? It's splendid!" "I've just finished 'In the Far East.' You should just read it!" "I've been reading 'McKenzie' and it makes me want to go," etc. Town people said, "The Volunteer Movement is making quite a stir at the college!" Since the beginning in '94 seventeen of the students have been led to volunteer, and their efforts both in and out of the college have been blessed. Truly, we believe, God has been among us and has helped us to build wisely.

Our advice to institutions without a library is: First, get on fire yourself. Keep praying. Work the above plan for all it's worth, and if *your* college doesn't get a missionary library, send the writer a card and he will donate a book. May God use your efforts and mine for His glory!

## MISSIONS IN THE LIGHT OF THE GOSPELS.

BY THE EDUCATIONAL SECRETARY.

## STUDY V. HARDNESS AND OPPOSITION IN MISSIONARY SERVICE.

*"It is enough for the disciple that he be as his Master."*

- I. Opposition to be expected.
  1. Because of the nature of Christianity. Jno. iii. 19, 20.
  2. Because of fallen human nature. Jno. xv. 18, 19.
  3. Missionaries not exempt from the law of cross-bearing. Luke ix. 22-24.
- II. As our Master. Hardnesses of the missionary life.
  1. Leaving home and friends.
  2. Dependent on the contributions of others. Luke viii. 1-3.
  3. In hunger and weariness; often homeless. Jno. iv. 6; Matt. viii. 20.
  4. Close contact with low forms of vice.
  5. Surrounded by curious and mercenary crowds.
  6. Nervous strain of being alternately courted and cursed. Jno. vi. 15; Matt. x. 25.
  7. Misunderstood by nearest friends; little real sympathy. Mk. iii. 20, 21; Matt. xvi. 21-23; xxvi. 36-40.
  8. Bringing the sword to converts. Matt. x. 34-36.
  9. Persecuted for righteousness sake.
  10. Glorifying God by death. Jno. xxi. 19.
- III. Enduring "as a good soldier of Christ Jesus."
  1. The missionary should endure patiently. Luke xxi. 12-19.
  2. Should rejoice and exult in persecution. Matt. v. 11, 12.
  3. Should pray for persecutors. Luke xxiii. 34; Matt. v. 44.
  4. Do good to enemies; even love them. Matt. v. 44.
  5. Find support and solace in prayer.

## IV. Compensations in the midst of opposition.

1. Made perfect through suffering.
2. Gain ability to comfort other troubled ones.
3. Thrones in return for nets; "a hundredfold now in this time." Matt. xix. 27, 28; Mk. x. 29, 30.
4. Fellowship with the prophets. Matt. v. 12.
5. "Filling up the afflictions of Christ." (cf. Col. i. 24.)

## STUDY VI. THE PERSONAL CALL TO MISSIONARY WORK.

*"Master, what must we do?"*

*"Son, go work to-day in the vineyard."*

## I. The One who utters the call.

1. "The Saviour of the world."
2. His surpassing dignity. Jno. xvii. 5.
3. His mighty power. Jno. i. 3, 12; xvii. 2; Matt. xxviii. 18.
4. His love for us. Jno. xiii. 34; xv. 13.
5. Sorrowing over calls unheeded. Luke xix. 41-44.
6. Mute appeal of His wounded hands, feet and side.

## II. The persons honored by His call.

1. We are Gentiles. (cf. Eph. ii. 11, 12.)
2. But are saved through Jesus' mission.
3. This salvation our choicest possession. Luke x. 20.
4. If friends of Jesus, we must be missionaries. Jno. xv. 14; xx. 21.
5. We thus become His spiritual relatives. Matt. xii. 46-50.

## III. The work to which Christ calls His followers.

1. A very needy work. Jno. iii. 14, 15; xii. 32. (cf. Rom. x. 13, 14.)
2. World-wide in its extent. Matt. xiii. 38; Luke xxiv. 47.
3. Many-sided in its character. Matt. x. 7, 8; Luke iv. 18, 19.
4. Sometimes yields large returns. Mk. iv. 8.
5. It vitally affects Christ Himself. Matt. xxv. 32, 40.

## IV. The character of Christ's missionary call.

1. It may spring from compassion. Matt. ix. 36.
2. It is a call to love. Mk. xii. 31.
3. Demands at outset surrender to Christ. Luke ix. 57-62.
4. Requires subsequent self-giving. Matt. xx. 28; xxvii. 42.
5. A call to great faith. Matt. xvii. 19, 20.
6. A call to finish Jesus' work. Jno. xxi. 15-17.
7. Calls to ultimate victory. Luke x. 17, 18; Jno. xvi. 33.
8. Christian students especially obligated to heed it. Luke xii. 48; Matt. x. 8.
9. A present, pressing call. Jno. ix. 4; iv. 35.
10. The divine imperative. Mk. xvi. 15.
11. Mission work a categorical imperative.

*"Think on these things."*

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### MISSIONARY LITERATURE.

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PERSIAN LIFE AND CUSTOMS, WITH SCENES AND INCIDENTS OF RESIDENCE AND TRAVEL IN THE LAND OF THE LION AND THE SUN. By the Rev. S. G. Wilson, M. A., Fifteen Years a Missionary in Persia. With Maps and Illustrations. Fleming H. Revell Company, New York, Chicago, Toronto. 1895. Cloth, 5½ x 8 in., pp. 333. Price, \$1.75; at S. V. M. F. M. office, \$1.40.

While Persia has been quite fully and accurately described in the works of Bassett, Benjamin, Wills, Malcolm, Curzon and others, there is a field for just such a volume as this. It is at once a missionary book and a book that appeals to the ordinary reader as well. Mr. Wilson's descriptions of cities and provinces bring before us those in which Protestant and Catholic missions are being carried on, while interesting glimpses of various phases of life and especially of the religious and moral conditions obtaining there, are most helpful in understanding the environment of the Persian missionary. The chapters on "The Condi-

tion and Needs of Persia' and 'Modern Missions in Persia' are good examples of the perspicuous picturing of a situation in an alluring fashion. One's chief regret in laying down the book is that the author has not written on a wider range of subjects, such for example, as the political situation, that most interesting relic of antiquity still surviving in Persia, Zoroastrianism, or the Babists who are products of our own century. Some chapters of the book are well adapted for use in creating a taste for missionary literature, and for that reason, as well as for its general worth, we commend the book.

THE WORLD'S RELIGIONS. A Comprehensive, Popular Account of all the Principal Religions of Civilized and Uncivilized Peoples; Describing their Doctrines, Rites, Priesthoods, Sacred Books, and Moral Teachings, together with Lives of their Founders, Great Teachers and Reformers. By G. T. Bettany, M. A., B. Sc., Author of "The World's Inhabitants," etc. With an Introduction by the Rev. John Hall, D. D., LL. D., Chancellor of the University of the City of New York, and Pastor of the Fifth Avenue Presbyterian Church. Copiously Illustrated with Full-page and other Engravings. New York: The Christian Literature Company. 1891. Cloth, 6x9½ in., pp. xvii. and 908. Price \$5. *Special price to volunteers until June first, express charges collect, \$2.50.*

We would add to the above description of the best single volume treating of all religions, the fact that it is printed from beautiful type on excellent paper, and that its indented paragraph headings and full index make it exceptionally convenient for reference. While no man can describe all faiths with the same certitude that a specialist can discuss one, the author has made use of the best authorities, and has faithfully done his work. An occasional blemish appears, as for instance his failure to adequately treat Buddhism in Japan where at present it is most alive, but the exceedingly interesting way in which he presents his facts, covering all times and lands, and the sympathetic discussion of every religion from animism to Christianity, make one forget that the sun has spots. The special price of \$2.50 which we have been able to secure, is continued only until June first and we would strongly advise volunteers unprovided with such literature to

secure a copy at once. It would be well, also, in view of its engravings and the encyclopædic nature of the work, to place a copy in every band library.

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The New Year's number of *Regions Beyond*, entitled "Which House? A Missionary Study," by Miss Lucy E. Guinness of London, is a beautifully illustrated pamphlet of eighty pages which we most heartily commend to all interested in home or foreign missions. It is a very graphic picture of the work which thoughtless builders of ceiled houses, built for their own selfish enjoyment, might be doing in needy cities and far off abodes of darkness. It also contains a good account of the East London Institute for Home and Foreign Missions which has trained so many for the work abroad. One can find in its pages much up-to-date material as to the present need of most non-Christian nations and also a number of diagrams adapted to board or chart use. The many striking quotations and telling facts are just what volunteer speakers need for addresses. This pamphlet had a large sale at the Liverpool Conference and made a deep impression upon the students. For these reasons and because of the devout spirit and unique style which characterize all of Miss Guinness' writings, it should have a large reading. It can be ordered at the office of the Movement at Chicago; price 15 cents.

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#### SAILED.

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Rev. W. B. Nance, Vanderbilt University, '93, from San Francisco, in January, for Shanghai, China, representing Southern Methodist Board.

Dr. Mary Baer, Wittenberg College, '90; Woman's Medical, Philadelphia, '94; from New York, October 19, '95, for India, representing Evangelic Lutheran General Synod. Volunteered, '89.

Of the class of '95, Chicago Training School, the Woman's Foreign Missionary Society of the M. E. Church have sent to foreign

work the following: Miss Alice A. Evans, sailed November 13th, for Hyderabad, India, teacher; volunteered '95. Miss Elizabeth M. Benthien, a volunteer of '95, and Fannie F. Fisher, a volunteer of '94, sailed January 15th for Poona, India, to teach in girls' school. Miss Allie Lynam, deaconess, sailed October 14th for Foochow, China; volunteered '94. Misses Rachel Nair and Jessie Arms, deaconesses, volunteers of '94 and '95 respectively, sailed December 1st, for Africa.

Miss Kate Ross, Battle Creek, '95, a volunteer of '95, left December 29th for Guadalajara, Mexico, to engage in teaching. Miss Ross is maintained by the Foreign Mission Board of Seventh Day Adventists.

Mrs. Thos. Hill, *nee* Clara Gosline, a volunteer of '94, sailed April 9th for the Congo, Africa; Miss Caroline B. Hartley, volunteered '94, sailed January 23d for Basom, Berar, India; Fred. W. Steadman, volunteered '94, sailed from Vancouver early in March for Seoul, Corea. These three volunteers received training in the Gordon Missionary Training Institute (Baptist), of Boston, and are sent out by their society.

Rev. F. D. Hickman, Park College, '92, volunteered '87, and Rev. C. W. McCleary, Princeton Seminary, '95, sailed October 12th for Gaboon and Corisco Mission, Africa, under Presbyterian Board (North). Representing the same Board Rev. Chas. M. Spining and wife, Highland University, '90 (Kansas), McCormick Theological Seminary '95, a volunteer of '88, sailed November 11th for Chili, S. A.; also, to the same continent to locate in U. S. of Columbia, Miss Florence E. Smith, Bible Institute (Chicago), volunteer '94, and Mrs. D. C. Montgomery, Hastings College '90, McCormick Theological Seminary '93; volunteered, '87.

Mary A. Bowman, Cooper Medical College, volunteered '90, and Miss Effie Murray, Missionary Training College '91, volunteered '90, sailed December 31st from San Francisco under direction of Presbyterian Board, Miss Bowman going to Laos Mission and Miss Murray to Central China.





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